

# REVELATION

O. T. S. Syn. B. 61. 68

## REVELATION.

Wherein is contayned, a  
most true, plaine, and briefe mani-  
festation of the meaning and scope  
*of all the Revelation, and of eue-  
ry Mystery of the same:*

Whereby the Pope is most plaine-  
ly declared and proued to bee  
Antichrist.

88m

BY

Lemoyne

THOMAS MASON Preacher of the word  
of God at Odyham in the Countrey of South.



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Formerly

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Earlier

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TO THE HIGH  
AND MIGHTY, KING  
JAMES, by the especiall  
Grace of God, of Great Brit-  
taine, France and Ireland King, and  
in all causes, whether Ecclesiasticall  
or Ciuill, next vnder CHRIST su-  
preme Head, and a most faithfull De-  
fender of the true Catholique and  
Apostolique Faith, in all his  
*Realmes and Dominions;*  
Grace, Mercy and Peace  
be multiplyed.

*Most Excellent Soueraigne:*

**H** Auing attained  
vnto some cer-  
taincie of the  
scope and mea-  
ning of the Re-  
uelation, and of the Mysteries  
A 2 thereof,

## The Epistle

thereof, by earnest prayer, per-  
vſing of Expositors, and con-  
ference of the Prophecies ther-  
of, with the Ecclesiasticall  
Histories; and being desirous  
to inlighten others, I have co-  
piled, in as brieſe and easie  
manner as I could deuise, the  
true ſcope and meaning of the  
ſame, and of euery Myſterie  
thereof: And being well as-  
ſured, that as God gaue vnto  
the Kingly Prophet *Dauid* a  
rich meaſure of his Spirit, ſo  
he hath bequeathed vnto your  
Highneſſe moſt abundantly,  
his holy Ghoſt: ſo that none  
more knoweth the minde of  
Chriſt then you Maieſty doth.  
Which

## *Dedicatorie.*

Which imboldened me to dedicate this my Worke vnto your Highnesse, most humbly crauing, that this little shew of my dutifull loue vnto your Maiestie, may obtaine pardon for my too much boldnesse: so, as it is my bounden dutie, I will neuer cease to offer vppe supplications vnto God and vnto Iesus Christ, for the dewe of his Spirit to be daily distilled into your Royall heart, for your direction, and that God would alwayes charge his holy Angels for the preservation of your Maiesties person, and of our most gracious Queene,

*The Epistle.*

our most Royall Prince, and  
all your Highnesse Kingly  
Progenie.

*Your Maiesties*

most faithfull  
and dutifull Subiect,

THOMAS MASON.

and  
gly



# THE EPISTLE

to the Reader.



ca,

N.

*Or the better understanding of the Revelation (Christian Reader) I would haue thee to obserue in the three first Chapters, the then present estate of the seauen Churches: and in the fourth and fifth Chapters, the vision of Saint Iohn in Heauen, in what manner hee receiued the generall Revelation from Christs ascension vntill his comming vnto iudgement: in the sixt and seauenth Chapters, the estate of the Church vnder the Idolatrous Emperours, vntill the*

## THE EPISTLE

Christian Emperour Constantine his time, and the flourishing of the estate thereof by him; and in the eighth, ninth, and tenth Chapters, the estate of the Church vnder the Emperours that were after Constantine, and the Popes: how men became as cold as hayle in true Religion, and as hot as fire to maintaine superstitions to the shedding of blood: and how the Emperours, signified by the great Mountaine, tooke part with the superstitious, with a burning zeale persecuting those that would not consent to their superstitions.

The great Starre that fell from Heauen as bitter as worme-wood, was the falling of the Bishop of Rome from Christ and his word, to maintaine superstitions, and for that purpose was exalted of the Emperours aboue all other Bishops: The second Starre is the Popes, which exalted themselues aboue all the Emperours and Kings, and filled the world with  
their

## TO THE READER.

their mighty Locusts, that is, Cardinals, Popish Bishops, and their officers, Abbots, Friars, and such like; and when these were multiplied, as the sands of the sea, the Dinell that was bound for a thousand yekres, from Constantine his time, is let loose, & obtaineth these innumerable company of Locusts to take his part, and persecuted the Saints, & by these Antichristian Locusts, martyred more then ever hee did by the idolatrous Emperours, yet Christ and his Saints obtaine the victory. And from the beginning of the eleventh Chapter unto the end of the Booke, are prophesied againe the very same things of Antichrist: but much more largely, and with other similitudes.

In the eleventh Chapter, the superstitious are called the Courts, and the faithfull the temple, and Saint Iohn is commanded, not to mete the Courts but to cast them out, and it is prophesied that they shall tread the holy City,



## THE EPISTLE

17, which is the faithfull, under their feete, 1260. yeares.

In the twelfth Chapter, the Emperours which before are called a great mountaine, are heere called a great red Dragon, and are prophesied to be they which shall be the greatest cause of the treading under foote the Children of God, all this time of the 1260. yeares.

In the thirteenth Chapter, the Popes that were called two Starres before, are called two beasts: the first Beast the Emperours shall set aboue all other Bishops, of purpose to maintaine superstitions, and to tread the faithfull under their feete all the said time of 1260. yeares, and for this purpose the Dragon shall giue him his power and authority.

The second Beast which had two hornes like the Lambe, is the second Starre as before, which is the Pope, when hee tooke upon him not onely to bee the whole ruler in spirituall

mat-



## TO THE READER.

matters, but to bee King of all Kings,  
as Christ is, and exalted himselfe a-  
bove the Emperours.

All the other Chapters unto the  
end, declare the manner of the de-  
struction of Antichrist, and of Rome,  
and the flourishing of the Gospell  
after Rome shall be destroyed untill  
Christs comming to iudgement.

As Christ foretolde the destructi-  
on of Ierusalem, and truely at his  
time appointed performed it; so  
surely hath Christ Prophesied, and as  
truely in his time will accomplish the  
destruction of Rome: and as a whole  
yeare before the destruction of Ieru-  
salem, there was seene an extraordi-  
nary Blazing Starre; so the Blazing  
Starre that now so strangely appea-  
reth, seemeth to manifest Gods fiery  
indignation against Rome, which  
shall shortly destroy it, and to bee a  
forewarning unto all men that they  
flye from her false Doctrines, lest  
they be pertakers of her punishments,  
and

THE EPISTLE

and that all Kings and the Children of God should haue their hearts inflamed like the flaming Starre, against that abominable Strumpet, to gather themselves to battell against her, and burne her with fire.

And because euery one of Gods Children must claime by a liuely faith as perticular vnto himselfe all the generall promises of Christ, so we ought to apply the generall iudgements of God, euery one vnto his owne soule. Let vs therefore examine our hearts whether wee retaine there any Popish superstition, or sinne against any of Gods commandements vnrepented of; for against such that will not repent, the Lords anger burneth like the blazing Starre.

But if wee flie by true repentance and a liuely faith, and catch hold of the blood of Iesus Christ, to wash away our sinnes, and of his righteousness to couer our imperfections; then may wee with ioy looke vpon this blazing

## TO THE READER.

zing Starre, and prayse God for declaring his fierce wrath against Antichrist and sinners, and for hastening to reuenge the blood of his Saints, and that the time approacheth to inlarge and decke with his graces his Spouse the Church, which shall bee upon the destruction of Rome, that the number of the elect being fulfilled, Christ may come to iudgement, and exalt vs vnto his eternall glory.

And because the more neere the Diuell seeth his time of eternall torments to approach, the more hee rageth against Gods Children: therefore this flaming starre must certifie vs, that euen now the Diuell by his priuie Counsellors the Iesuites, is most busily plotting and practising the destruction of all Protestant Kings and Countries, and it ought to prouoke vs to earnest prayer vnto our chiefe Captaine Iesus Christ, to confound their enterprises, and to destroy them.

## 'THE EPISTLE'

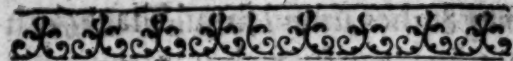
them in the same snare which they  
haue laid for others.

To the Prince of the Kings of the  
earth, that loued vs and washed vs  
from our sinnes, and made vs Kings  
and Priests vnto God, to him bee all  
honour, glory and power now and for  
euermore. Amen.

**A**

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# A REVELATION of the *Reuelation.*

## CHAP. I.

**E**VEN as GOD so much  
loued faithfull *Abra-*  
*ham*, that hee would  
not destroy *Zodome*,  
vntill hee had foretold  
him thereof, and likewise his cho-  
sen Children *Israell*, that he would  
doe nothing but he would foretell  
them therof by his Prophets: Like-  
wise as Christ so loued his Disci-  
ples, that hee foretould them his  
Sufferings, Death, Resurrection,  
Ascension, and the comming of  
the holy Ghost, their troubles that  
they should suffer for his name, the  
successe of the Gospel, the destruc-  
tion of *Ierusalem*, the glory that  
they

they & the faithful should haue with him in Heauen, such immeasurable riches of his lone hath God shewed vnto his faithfull ones in these last ages, in shewing vnto them what shall happen vnto his Church from the blessed Ascension of his Sonne Iesus Christ vntill his glorious comming to Iudgement.

And because he hath exalted Iesus Christ on his right hand, and giuen all power vnto him in Heauen and earth, and made him the onely saluation of all that are or shalbe saued; hee hath likewise giuen vnto him this Reuelation: and because Angels be his ministring spirits for our saluation, Christ hath sent it by an Angell: and because the Lord will not vse the ministry of Angells immediatly for our instruction, the Angell brought it to *Iohn*, to conuey it to the seauen Churches of Asia, and although it is directed of God, onely to the  
seauen

Seauen Churches of Asia, it doth as properly belong to all Churches & people of God as vnto them.

In that it is said to bee of things that shall shortly come to passe, a thousand yeares with the Lord is but as one day with vs: In that they are pronounced blessed that read, heare, and keepe the things of this Prophecie, it should stirre vs vp, neuer to be weary of knocking, asking and seeking, vntill the true vnderstanding hereof be giuen vs; and this as the onely meanes, S. *John* by his example commends vnto vs, in that hee beginneth with Prayer to the Father, Son and holy Ghost, for grace and peace for them.

In that he calleth the holy Ghost which is one Spirit, seauen Spirits; it is in respect of the seauen folde operation therof in the 7. churches.

And hauing now seene Iesus Christ in heauen, hee cannot passe by him by barely naming him, but

B

decla-



declareth what hee hath seene of knowne of him; That he is a faithfull witnesse, the first begotten of the dead, Prince of the Kings of the earth, that loued vs and washed vs from our sinnes with his blood, and made vs Kings & Priests vnto God: he commeth with clouds, and euery eye shall see him, yea, they that pierced him, and all kindreds of the earth shall wayle before him, euen so Amen.

In that by persecutions hee was faine to leaue his Churches, and to saue himselfe in a desolate place, he might think that God had forsaken his faithfull Churches, and him his faithfull seruant, but wee know that all things work for the best for Gods children; now, euen now in this desolate place, he seeth more comfort then euer he did, and receiueth the greatest Reuelation that euer was, and most beneficiall to the comfort and direction of the Church to the end



end of the world, and sends this vnto his Churches farre passing the comfort of his presence.

In that the seauen golden Candlestickes, which by Christ is interpreted the seauen Churches, the gold thereof sheweth the puritie of their Religion, without any drosse of humane traditions or Iewish ceremonies.

The office of a Candlestick is to hold vp the candle, that it may lighten all the place where it is, whereby is noted vnto vs, their care and loue of the Gospell, and the conuersion of others vnto the same, by holding vp and maintaining their Ministers to edifie themselves, and to bee a light to them that be in darknesse. And as Christ walked amongst these golden Candlesticks, so wil he neuer be absent from such golden Candlestickes.

No man as he is flesh and blood can see Christ as he is, therefore he

appeares vnto *S. Iohn* by vision, and so no doubt hee did vnto *S. Stephen* when he saw the heauens open, and Christ sitting at the right hand of God. Christs long garment & golden girdle was after the manner of Kings and Priests, & declareth that he is the King of kings and Lord of lords, and the onely Ruler of all things in heauen and earth, and our onely high Priest. In his haire he resembles auncient Senators, which sheweth his wisedome, and that he is the first and the last, *Alpha* and *Omega*, hee that was, and that is, and that is to come. His flaming eyes sheweth that hee is the searcher of all reynes and hearts, and that nothing is hid from his eyes with whō we haue to doe.

His brasen feet declare that hee shall stampe the diuell and all his instruments, his and our enemies vnder his feet.

His loud voyce manifesteth that  
hee

hee shall be heard vnto the end of the world, how forcible his Gospel is to conuert the elect, how it shall be able to awake to life all that are dead, and to make the elect to meet him in the ayre, and to follow him vnto glory, and to cast the diuell and all the wicked into hell.

His two-edged Sword out of his mouth, sheweth his wrath and indignation vnto the enemies of his Church, and their destruction.

His shining face sheweth his louing fauour vnto his children, and assureth them of his saluation.

In that the Ministers of the seauen Churches are called Stars, they are shewed their office, euer to bee inlightning those that are in darke-nesse, with the bright beames of the Gospell, and to shew forth their loue vnto God and his children by their good workes, that men may glorifie their Father in heauen.

In that he holds them in his hand,

whereas hee is said but to be in the midst of the Candlestickes, it assureth vs, if wee be such Starres, he will haue a speciall care ouer vs, he will hold vs in his hand, and none shall be able to hurt vs, or take vs from him.

*S. Iohn* at the first sight did think him to be like Christ, but lest hee should be deceiued, Christ telleth him that He is he that was dead & is aliue, and bade him behold him, and told him that he liued for euer, and had the keyes of hell and of death.

In that *Iohn* is commanded to write these things, it sheweth how necessary they are to be read of his Children: and in that Christ interpreteth the hardest things to be vnderstood in these visions, it certifieth vs, that wee may attaine vnto the meaning of all the rest by earnest prayer.

CHAP.

CHAP. 2. & 3.

**I**N that Iesus Christ commands *Iohn* to write seauen Letters vnto the seauen Churches, and indites euery Epistle with the words of his owne mouth, wee are assured that hee is the only head of the Church, and that his care and loue vnto the Church is no lesse then when hee was vpon earth, and that hee seeth whatsoeuer is done, whether it be good or bad. Therefore let euery one of vs in his calling serue the Lord Iesus, as walking alwayes before his face: for such an high Priest it behooued vs to haue, which is holy, harmelesse, vndefiled, seperated from sinners, and made higher then the heauens, and which once hath offered himselfe a sufficient sacrifice for all the elect, and is consecrated for euermore.

All Ministers must strue to serue

Christ in those things which hee commends in the Ministers, for they concerne all Ministers to the end of the world.

The Minister of Ephesus is commended for his workes, his labour, his patience, his zeale, that he cannot forbear the euill, but examines false Apostles & findes them lyars, and for suffering patiently for his name, and not fainting, for hating the workes of Seducers as the Nicholaitans.

Hee saith to the Angell of the Church of Smyrna, I know thy workes, and thy labour, and poverty, but thou art rich.

He saith vnto the Angell of the Church of *Pergamus*: I know thy workes and where thou dwellest, euen where Sathans throne is, and thou keepest my name, and hast not denyed my faith, when *Antipas* my faithfull Martyr was slaine amongst you.

He

He saith to the Angell of *Thy-  
tyra* I know thy workes, thy loue,  
and seruice, and faith & patience,  
and thy works are more at last then  
at the first.

If we follow these things vnto the  
end, we shall ouercome; then shall  
wee eat of the Tree of life in the  
midst of Paradice, which is Christ;  
wee shall eate the Manna that is  
hid, which is the ioy of the holy  
Ghost, and peace of conscience;  
wee shall haue a white stone and a  
new name, that wee are Christs  
written on it, which none can read  
but them which haue it, that is, the  
Spirit shall assure vs that wee are  
Gods Children, and none but our  
selues can know the assurance of  
our hope; then shall we haue pow-  
er to rule the Nations with a rod  
of Iron, that is, we shall ouercome  
the Diuell and sinne, and his instru-  
ments, and in the world to come  
breake them in pieces like a Por-  
ters



ters vessell. As Christ receiued the morning starre of his father, so he will giue it vs, that is, the spirit of wisdom; wee shall be clothed in white, that is, with his righteousness, and not bee put out of the booke of life, but Christ will confesse our names before his father and his Angells; we shall be made pillars in the temple of God, and goe out no more, and wee shall haue the name of our God, and the Cittie of our God, and Christs new name written vpon vs, Christ will grant vs to sit in his throne, as hee sits in his fathers throne.

In that the aduersaries vnto the truth & vnto Gods Ministers are in the letter vnto the *Smyrnians*, & in that to *Philadelphia* called the synagogue of Sathan, & in the letter to *Pergamus* their dwelling is called the dwelling of Sathā & the throne of Sathan, and in the letter to *Thiastyra*, their false doctrine is called the deep-



the deepenesse of Sathan: let all such  
know of whom they are, and call  
to God for his grace in Christ, that  
they may repent with Saint *Paul*,  
and be translated from the power  
of Sathan into the Kingdome of  
Christ, neither needs Gods Mini-  
sters and Children bee afraid of  
them, their lies, subtile practises, or  
persecutions, for he that is with vs  
is greater then he that is against vs.

Likewise let all Gods Ministers  
and Children marke what things  
the Ministers are blamed for, that  
they may be wary not to offend in  
the same.

Christ remembers the Angell of  
*Ephesus* that hee is fallen from the  
loue he had at the first, belike be-  
cause hee reaped vnthankfulnesse  
and ill will for his labour, this must  
not discourage vs, wee must looke  
for our reward of God, and if wee  
had neuer so many afflictions,  
they are not worthy of the great  
glory

glory wee shall haue in Christ.

Christ threatneth him to come against him shortly, and remoue his Candlesticke out of his place if he amend not; and surely this want of loue was it that remoued all these Candlestickes out of their places, and long time these places haue beene inhabited of Idolaters.

See what a many of commendable vertues, euen of Christ himselfe, the Minister of *Ephesus* had, and lost the reward of them all by loosing his loue, if hee did not amend.

Christ findes fault with the Angell of *Pergamus* for suffering the doctrine of *Balaam*, and of the *Nicholaitans* to be maintained there, and threatneth to come against him for it, this must make vs wary not to suffer false doctrines to bee maintained.

The Angell of *Thiattyra* is found fault with, for suffering *Iesabel* to  
intise

intise Christs seruants to sinne, we  
must take heed of such.

Christ findes fault with the An-  
gell of *Sardis*: that hee had a name  
that he liued, but he was dead: let  
vs therefore examine our selues  
well whether wee liue in the spirit,  
or be dead in any sinne, and let vs  
awake and repent, else Christ will  
come vpon vs suddenly and de-  
stroy vs.

Christ findes fault with the An-  
gell of *Laodicea* because hee was  
neither hot nor colde, and threa-  
tens to spue him out, and in that  
he boasted of his riches and trust-  
ed in them, saying that hee lacked  
nothing, and telleth him that hee  
was poore, and councelleth him  
to buy heauenly treasure, and that  
hee was blinde, and willeth him to  
buy the eye salue of the spirit, that  
he might see the riches of Christ;  
and therefore for the want of  
Christs righteousnesse imputed  
vnto

vnto him, was naked and miserable: Christ telleth him that as many as hee hath he rebuketh and chasteneth; and telleth him that he stands at the dore and knocks, that is, at the heart, and if any heare and open, hee will come in and suppe with him, and he shall suppe with Christ, that is, Christ will reioyce to saue him, and hee will reioyce that he is saued of Christ.

In that Christ from heauen stilleth the seauen Ministers, and in them all other Ministers, by the name of Angels, it sheweth, that he vseth them the onely meanes to call the elect to grace, and it teacheth Ministers to looke to God and his word onely for their Doctrine, and hearers to receiue the word preached as of God and not of man.

## CHAP. 4. &amp; 5.

**N**OW this Vision concerning the present estate of the seauen Churches being ended, *S. Iohn* is taken vp into Heauen in the spirit, to receaue a Reuelation from Heauen, touching the whole affaires of the Church vnto the end of the world, but this was likewise directed to the seauen Churches, and therefore here the spirit is said to be seuen spirits, & Christ is said to haue seuen hornes, that is, his power in euery Church.

As *St. Paul* when hee was taken vppe into the third Heauen could not vtter that which hee saw and heard there, so no doubt it was with *St. Iohn*, but this vision was shewed him for our intelligence.

The things in summe which hee saw, was the inspeakeable glory of God and Christ, & all Angells and Saints, praising God for their salvation,

uation, and hee saw Gods anger against the damned, by the voyces, thunders, lightnings and earthquakes which hee saw in the vision.

God seemes to him like a King, sitting in Parliament in his chaire of estate, with a Raine-bow compassing him, to glorifie him: his face like a *jasper* stone, and a *Sardine*. But the glory of God is the truth of his promises, which is signified by the Raine-bow, which was giuen to certifie vs of the truth of his promise, that hee would neuer drowne the World againe; and the face of the Lord is his louing kinnesse vnto his children in Christ, which is signified in these most beautifull stones, the *Sardine* and the *jasper*.

The 24. Elders are the bookes of the law and the Prophets, the foure Beasts are the foure Gospels, these set forth his glory, and declare the truth

truth of his promises more then the Raine-bow, and the brightnesse of his loue vnto his Children more then the *Jasper* and *Sardine* stones.

The Elders are cloathed in white, to shew the purity of their doctrine; they haue Crownes, to shew how powerfull they are to conuince sin and error: these and the beasts are about the throne, because none come to God but by them: they sit as Iudges, because at the end of the world all shall bee iudged by them.

These comforted Saint *John* when he wept, so will they all of vs if wee seeke comfort of them, and if any bee ignorant of any thing touching their saluation, they will certifie vs thereof.

One of the foure Beasts had the face of a Man, this seemeth to bee Saint *Matthew*, because the beginning and face of his Gospell declareth the generation of the huma-



nity of Christ from *Dauid*.

The Beast like the Eagle, signifieth Saint *Iohn*, because he mounts like an Eagle into Heaven, speaking of the Diuinity of Christ; the other two are *Marke* and *Luke*, one like a Lyon, because hee speakes more largely of the resurrection of Christ, wherein he rose like a Lion from death, and conquered sinne, death, and hell: the other was like a Calfe, because hee spake more largely of the offering of Christ, vpon the Crosse, which was prefigured by the sacrifice of Calues in the old Law.

Their sixe wings a peece, sheweth the speedy flying of the Gospell about the world.

In that they are full of eyes, it sheweth that by the new Testament wee may see Christ more plainly then by the old, there we see but the types of him, heere wee see Christ himselfe.

In



In that Saint *John* saw thousand thousands of Angells, it sheweth what an innumerable number there be; the office of these bee to preserve the faithfull in this world, what need we then to feare?

The Angell interprets the waters where the Whore sitteth, *Rev.* 17. 14. to bee people, so this glassie Sea before the throne signifies the soules of the faithfull; so it doth in the beginning of the 14. Chapter: The faithfull of the old Testament are called *Hib.* 12. so great a Cloud of witnesses, signifying, that there was as many of them, as droppes of raine in a great cloud; so the soules in Heaven are called a Sea, to signifie vnto vs that there bee such a number as droppes of water in a Sea, according to Gods promise vnto Abraham, that his seed, that is, the faithfull, should be so many in number, as the sands on

the Sea shore, or the starres in the Element.

In that it is a glassie Sea, though heere afflictions may cosse our mindes as the windes the waues, yet as no winde can stirre a glassie Sea, so all sorrow is parted from them, nothing can disturbe their mindes but they alwayes reioyce in the Lord.

In that this Sea is of glasse an intire substance, it sheweth how the soules in Heauen be vnited together in loue, reioysing euery one at anothers saluation as at their owne.

In that the Sea is like Christall, it sheweth how holy they are, neuer offending their louing God, but are all crowned with Crownes of righteousness.

In that the Angells and they did especially reioyce, when Christ obtained to open the scales, to shew vs this Reuelation, it declar-  
eth

reth how dearly they loue the elect  
vpon earth, and how profitable  
this Renelation is to vs.

CHAP. 6.

**I**N that one of the foure Beasts  
calletth Saint *Iohn* vnto the ope-  
ning of euery seale to see what fol-  
lows, and his voyce was as thun-  
der, it sheweth that the way to  
come to Christ, and to obtaine  
any thing at his hand, is to hearken  
vnto the Gospell, and that it is as  
forcible to the heart, as thunder  
to the eares.

The white Horse signifieth the  
Apostles & Preachers of the Gos-  
pell anone vpon the sending of the  
holy Ghost, the Rider is Christ, his  
bow whereby hee conquers, the  
preaching of the Gospell, his  
Crowne sheweth that the Gospell  
so preuailed, that it got him a  
Kingdome.

the Sea shore, or the starres in the Element.

In that it is a glassie Sea, though heere afflictions mayASSEsse our mindes as the windes the waues, yet as no winde can stirre a glassie Sea, so all sorrow is parted from them, nothing can disturbe their mindes but they alwayes reioyce in the Lord.

In that this Sea is of glasse an intire substance, it sheweth how the soules in Heauen be vnited together in loue, reioysing euery one at anothers saluation as at their owne.

In that the Sea is like Christall, it sheweth how holy they are, neuer offending their louing God, but are all crowned with Crownes of righteousness.

In that the Angells and they did especially reioyce, when Christ obtained to open the scales, to shew vs this Reuelation, it declareth

reth how dearly they loue the elect  
vpon earth, and how profitable  
this Reuelation is to vs.

CHAP. 6.

**I**N that one of the foure Beasts  
calleth Saint *Iohn* vnto the ope-  
ning of euery seale to see what fol-  
lows, and his voyce was as thun-  
der, it sheweth that the way to  
come to Christ, and to obtaine  
any thing at his hand, is to hearken  
vnto the Gospell, and that it is as  
forcible to the heart, as thunder  
to the eares.

The white Horse signifieth the  
Apostles & Preachers of the Gos-  
pell anone vpon the sending of the  
holy Ghost, the Rider is Christ, his  
bow whereby hee conquers, the  
preaching of the Gospell, his  
Crowne sheweth that the Gospell  
so preuailed, that it got him a  
Kingdome.

In that the Apostles are called Horses, it sheweth their swiftnesse in publishing the Gospell: that white Horse Saint *Paul*, what a number of Countries did he plant the Gospell in! *Ioseph* of Arimathea and *Philip* brought the Gospell into England, Saint *Paul* in the tenth to the Romanes affirmeth, that then the sound of the Gospell had gone through all the earth, and into the ends of the World.

The red Horse signifies the idolatrous Emperours of Rome, which raised the tenne persecutions against the Christians, the rider was the Diuell, prouoking them thereto, for he had permission of God, to take peace from the earth, and to kill with the sword, and he had a great sword given him, which sheweth that the Diuell doth nothing vnto Gods children, but by Gods permission, the causes why  
God

God will suffer the Diuell to persecute his children, are best knowne ynto his wisdom.

*Nero Domitius* caused the first Persecution : He regarded neither sexe, condition, or age, the streets were spred with dead bodies of Christians, he indeuored vtterly to abolish the name of Christians; and his Successors followed his steppes : for their speed in persecuting they may well bee compared to Horses.

The blacke Horse are such as went about to daiken the light of the Gospell, and to maintaine the blacknesse of Idolatry; the Diuell the Prince of darkenesse was their Rider, because he prouoked them therevnto: but he had no power to hurt the oyle and the wine, that is, those that had the oyle of the Spirit, and the wine of Christs blood by a liuely faith.

The pale Horse seemeth to bee



*Dioclesian* which moued the tenth Persecution, hee is called Death, because hee martyred so many Christians in all Countries, at one time hee slew 6660. of his owne soldiers, because they were Christians, hee destroyed all the Christians in England: no tongue can utter the deaths and torments that this Tyrant vsed, hanging them by one hand, scourging them, and broyling them not to death, but euery day: *Ensebius* saith hee saw the swordes of the Persecutors blunt with often slaughter, themselves for wearinesse to sit downe and rest, but the Martyrs nothing dismayd were patient for Christs sake: so he did likewise in all Countrey. Then the soules of the faithfull that were slaine in these tenne Persecutions being vnder the altar which is Christ, cryed to God as *Abels* blood did for vengeance, and they had long white robes, which

which is the righteousness of Christ, and they were bid to rest vntill their fellow-seruants should be killed as they were, that is, vntill Antichrist should be more drunken with the bloud of Saints then the Emperours were. But their cries moued the Lord to vengeance, and hee destroyed these idolatrous persecutors by the hand of *Constantine* whom the Lord made a most Christian Emperour.

The Earthquake, the blacknesse of the Sun, and rednes of the Moon, the falling of the Stars, the vanishing of heauen, the remouing of the mountaines, and the feare of the great ones, desiring the mountains and rockes to couer them from the wrath of God, describeth the fearefulness of Gods wrath executed vpon these persecuting Idolaters: & although these things shall not truly come to passe vntil the comming of Christ, yet these words were vsed by

by Christ in prophesying the destruction of Ierusalem, and in other places of Scripture, when the execution of some great Iudgement is prophesied.

### CHAP. 7.

**T**He foure Angels that held the foure windes from blowing vpon the earth, sea, or any tree, shewes the peace that God had giuen vnto the Church by *Constantine*, & how God by his Angels preserued them from persecutions, signified by the windes.

The sealing of the 12000. of euery Tribe, a certaine number for an innumerable number, and a greater number of other Nations, sheweth the flourishings of the Gospell at that time.

This likewise is declared by the wonderful reioycing of the Angels and Saints in heauen, ascribing vn-

to God praise, honour, glory, & wisdom, and thanks. What haue the Martyrs lost by these persecutions? Though they suffered tribulations for a small time, now they are in long white garments, which signifieth Christs righteousness, being in the presence of the throne of God, and serue him day and night in his Temple; and hee that sitteth on the throne will euer dwell with them, and they shall haue no more hunger nor thirst, nor be hurt, but God will gouerne them and leade them to the liuely fountaines of waters, and wipe away all teares from their eyes.

## CHAP. 8.

**I**N that this peace is said to continue but halfe an houre, it shewes that it did not indure long: for the Church beganne to waxe wanton with this great peace, & indeuored more

more to get large reuennues and riches of the world, then to set forth the Gospell.

In their establishing Christianity in Rome, to please the most superstitious and idolatrous Romanes, they translated all their Heathen gods of Rome to bee their gods, only by giuing them other names; *Pantheon* which was the house of all gods, is *Maria rotunda*, the house of all Saints; the place of *Cibel* mother of gods, is now placed to *Mary* the mother of God: the temple that was dedicated vnto *Pallas* and *Minerua* is now dedicated vnto *Minerua* a virgin; and they inclined to many other pernicious and idolatrous superstitions both of the Iewes and Gentiles: Therefore Christ is figuratiuely said to stand before the Altar, with a golden Censor, and much odors was giuen him to offer, which was the prayers of Saints; and the smoake of the odors

dors, which is the prayers of Saints, went vp' to God out of Christs hand, and hee tooke the censor and filled it with coales from the Altar, and cast it into the earth, and there was voyces & thunders, lightnings and earthquakes, all which signifieth Gods most heauy indignation against them.

And there was hayle & fire mingled with bloud cast vpon the earth, and burned the third part of Trees and greene grasse. The earth signifieth the great men, as the earth is higher then the sea and flouds; these were first perswaded to superstition: the haile signifieth their coldnes in true Religion, the fire mingled with bloud their heat to maintaine superstitions, euen to the shedding of the bloud of such as would not consent to their superstitions.

The great Mountaine that was cast into the sea burning with fire, was the Emperour, which by the per.

perswasion of the superstitious, cast himselfe from God and Christ, and tooke their part to maintaine their superstitions, and with a burning zeale persecuted the third part of common people, which are signified by the sea.

As the Starres signified the Ministers of the seuen Churches, so this great Star that fell from heauen is the Bishop of Rome : by falling from heauen is meant from the Church. This seemes to be about the yere 666. according to *Chap. 13.* His bitternesse called wormwood, are his wicked Canons and Constitutions: for in that yeare *Vitellianns* Pope sent into England, and into other Countries, to set vp Latine Seruice and Masses, Ceremonies, Letanies, and other Romish ware. This Star fell into and made bitter the fountains and springs, these are the Clergy, for they should minister to all men the water of life, as  
rivers



riuers feede both sea and land: so likewise in that he darkned the Sun, Moone and Starres, and the day, this meaneth the Ministers likewise, which ought to make shine the bright beames of the Gospell vnto great and small, and make theselues and others Children of the day; the meaning is, that the Bishop of Rome silenced the Bishops & Preachers which were within his Iurisdiction from preaching the truth, & made them preach superstitions and bitter doctrine, to the poysoning of their soules. In that there is mention made in all these iudgements but of the third part of men, it is because there was neuer but the third part of the world that would consent vnto the Supremacie, superstitions, and false doctrine of the Pope.

## CHAP. 9.

**I**N this Chapter is a Propheſie of another Star, which *S. Iohn* ſaith was fallen from heauen, becauſe the Popedome was fallen before. This ſeemes to be *Hilaery* and the Pope, which ioyned vnto the Popedome the temporal Sword, that is, iuriſdiction ouer all Emperours & Kings, to place them and diſplace them at his pleaſure. Which appears in that hee gaue ſuch power to his Locuſts, as hereafter is declared: he is ſaid to haue the key of the bottomleſſe pit, which ſheweth that as the Angell in the 20. Chap. had the key of the bottomleſſe pit to binde *Sathan*, and to ſhut him therein for 1000. yeares, ſo when the 1000. yeares were expired, the Pope had the key of the bottomleſſe pit to let him out againe. The ſmoake that came out of this pit when

when it was opened, and darkned  
the Sunne, was their superstitions  
and false doctrines, that darkned the  
Gospel as smoake darkens the Sun.  
The Locusts that came out, were  
the Cardinals and Bishops. These  
farre differed from the Bishops of  
the primitive Church: they were  
the onely planters and maintainers  
of true Religion, these the onely  
confounders & destroyers therof.

○ The Locusts in Egypt neuer more  
deuoured the fruits of the land,  
then these Locusts did the riches of  
all Countreies, both of their soules  
and of their bodies. Their crownes  
shew the power that they had: their  
faces like men sheweth their hypo-  
criticall and fayre speeches: their  
hayre like women declareth their  
flattering allurements that they vs-  
ed: their Lions teeth their cruelty,  
and what deuourers of men they  
were: their iron haubergions shew-  
eth the temporall iurisdiction that

D

they

they had : their wings, and chariots with many horses, sheweth their swiftnesse and power to doe mischief : their rayles like Scorpions, with heads and crownes on them, and stings, were their Substitutes and Officers, to whom they gaue great power, as appeareth by their heads and crownes; These so much stung and vexed the people, that they were weary of their lives.

In that these had not power to hurt those that were marked by the Angell for God in the fore-heads, it sheweth, that yet the diuels time was not come, to bee let loose to shed the bloud of Saints; and it declareth the prouidence of God vn-to the faithfull, and that hee had euer his Church in the most troublous times.

In that these Locusts came out of the bottomlesse pit, it sheweth that they were of the diuell, and if the Diuell himselfe had beene in the  
the

the shape of man, he could not be worse then they were.

In that they had power to hurt but for five moneths, it is common with the holy Ghost in prophesies, to set a day for a yeare, and at 30. dayes to the moneth, which was the Iewes computation, five moneths is 150. dayes, which sheweth that their chiefe regalitie and power was to continue but 150. yeares.

In that this Starre is said to haue the key of the bottomlesse pit, wee may see how much the Pope deceiueth vs, in vaunting that hee hath the keyes of heauen, when they are but the keyes of hell.

The mighty power of the Pope at this time, is declared, in that that hee is called the King ouer the Locusts: and in that he could conferre such great power vpon them: and in that hee is said to be the Angell of the bottomlesse pit, it sheweth, that hee had all the power that the

diuell could doe to strengthen him, and it appeares what a destroyer the Pope is, in that the holy Ghost nameth him Destruction.

This Vision following in the 14. Verse of this Chapter, and the Vision in the 7. Verse of the 20. Chapter, are all one: Now the 1000. yeares that the diuell should bee bound, being expired, the Gospell beginning to reuiue again, he hath liberty to rage and stirre againe, that the might of Christ might bee scene in defending his silly Lambes against the diuell the roaring Lion, and all the popish Wolves though they were neuer so strong.

The infinite number of warriors that *S. Iohn* saw and told, were the very same Locusts before mentioned: for the description of these & them are all one in all points, and their battell was against the Saints, as appeareth in the 20. Chapter.

The fire, smoake, and brimstone, that

that went out of their mouthes,  
were their Excommunications, in  
that like smoake they breathed out,  
that whosoever disobeyed them  
should be eternally burnt in Hell  
with fire and brimstone.

In that the Diuell is said to be  
four Angels, it is because as soone  
as he was set at liberty, as is declar-  
ed in the 20. Chapter, he went in-  
to all the four quarters of the  
earth, to prouoke men against the  
Children of God: in that hee got  
such an infinite number, these were  
the Pope, Cardinals, Bishops, Ab-  
bots, Fryers, and their officers, to  
martyr the Saints.

In that it is said hee came from  
the riuer Euphrates, it was to signi-  
fie, that as the Babilonians came  
from Euphrates to destroy the ma-  
teriall Temple, so should this spiri-  
tuall Babilon destroy the spirituall  
Temple.

If wee consider the martyrdome



of the Waldences in France, and their massacres, and the Martyres that their Inquisitions haue deuoured there, and all that haue beene martyred in England since *Wicklifs* time, & those that haue beene martyred in Bohemia, Germany, Scotland, and by their Inquisitions in Spaine & other places, we shall see that the Diuell by these Locusts since his letting loose hath slaine more of Gods children, then euer he did before he was bound.

## CHAP. IO.

**N**Otwithstanding the mighty hoast of the diuell, and all his Popish train, yet we see how Christ hath preuailed. As *Sauls* kingdome decreased and *Dauids* increased, so the Lord be prayled, wee daily see Christs kingdome increase, & the Popes more and more ruinated: let the Iesuities the Angels of the bottomlesse

tomlesse pit, deuise neuer so many diuellish practises to vphold the same, the vision of Christ in this Chapter declareth so much.

His Rainebow about his head, teacheth vs, that the Diuell by the Pope and his Locusts shall preuaile no more ouer vs, euen as the Raine-bow assureth vs the world shall bee no more drowned.

His face shineth, to shew his fauor to such as haue forsaken all Popish errors and trust in him onely: & his braſen feet certifieth vs, that he will tread the Diuell, the Pope, and all his Locusts vnder his feete.

In that he sets one foot on the sea, and the other foot on the land, it may hence infallibly be gathered, that after Christ shall destroy the Popedome, the very Turkes and Jewes, and all Papists that remaine, shall bee conuerted to belecue in Christ onely, and his elect among them shall be saued.

In that Christ sweares that there shall be no more time, but in the dayes of the voyce of the seauenth Angell, when hee shall blow the Trumpet, the mystery of God shall be finished, it may be most certainly concluded, that not long after the destruction of the Popedome Christ shall come to Iudgement.

In that *S. Iohn* is forbidden to write the voyce of the seauen thunders, we must learne that there be some things that the Lord will not haue reuealed vnto vs, as is the day of Christs coming to iudgement, and the certaine day of the destruction of Antichrist, and such like: and that whatsoeuer is written by his commandement, we may be bold and ought to begge of Christ by prayer, and by all meanes seeke for the vnderstanding thereof.

Saint *Iohn* his eating of the booke was his certaine vnderstanding of the things contained therein,

in, and the knowledge thereof was sweet to him at the first, but when hee had well considered how the Diuell should haue such great power to persecute the Saints, and to spill their blood in such abundant manner, the knowledge heerof was most bitter vnto him, then St. *John* is commanded of Christ to prophesie againe amongst the people, Nations and Tongues, and to many Kings, according to which in the next Chapter, Saint *John* beginneth a new Revelation of all things that hath beene reuealed touching Antichrist, in a more large and ample manner, then in this Reuelation already is declared.

## CHAP. II.

**I**oseph telleth *Pharoah* Gen. 41 32.  
therefore the Dreame was doubled vnto *Pharoah* the second time,  
because

because the thing is established before God: euen so, because the Propheties in this Reuelation are established and sure to be performed: and to make them the more certainly and manifestly of vs to be vnderstood & beleeued, all things that haue beene reuealed touching Antichrist, are from this Chapter vnto the end of the Booke reuealed againe, but farre more amply and plainly declared then in the former: but in this is nothing prophesied but the things concerning Antichrist.

In the 8. Chapter Christ offereth the prayers of the faithfull to God, and then filleth the Censor with coales of the Altar, and threw them vpon the earth, and there fell vpon the earth hayle, and fire mingled with blood, and it burnt the third part of Trees and greene grasse.

Wherein I shewed the great  
peace

peace the Church enioyed by *Constantine*; in which prosperity the Romish Church fell to superstitions and anger'd God: wherefore hee gaue them ouer to their owne lustes, vntill the Romane Church became the Synagogue of *Sathan* and *Antichrist*, and they became as colde as hayle in true religion, and as hot as fire euen to the shedding of blood, to main- taine their superstitions.

In this Chapter they that trust- ed only vnto the blood of *Christ*, by an allusion vnto the temple of *Salomon*, are said to be the temple of God, and *Saint Iohn* is comman- ded to measure them to God: and the superstitious Romanes, and those that tooke their parts are said to be the Courts, because they make a shew of Religion, but with superstitions prophane the truth, therefore *Saint Iohn* is comman- ded to cast them out, and not to  
mete

mete them; and these shall tread the holy Citty, that is, the Children of God, vnder their feete 42. moneths, this time is likewise set forth in this Chapter to bee 1260. dayes, and also 3. dayes and a halfe, these times are all one, the three dayes and a halfe, signifie three yeares and a halfe, and in three yeares and a halfe there is iust 42. moneths, and in so many moneths, at 30. dayes to the Moneth, which was the Iewes Computation, there is 1260. dayes, and it is common with the Holy ghost in Prophecies to set downe a day for a yeare, so Antichrist must raigne 1260. yeares.

The two witnesses are the olde and new Testaments, and all that preach and teach them all the time of Antichrist, these shall bee two oliue trees spiritually to feede the soules of the Elect, and to conuey the oyle of the holy Ghost into them,



them, and they shall be two lamps to lighten them in the wayes of salvation, and they shall stand before the Pope the God of the earth, and if any hurt the Preachers of them, the Lord will send plagues from heauen vpon such.

In that they are said to be cloathed in Sackcloth, it sheweth, that the Professors of them shall be nothing regarded, and shall haue all this time great cause to mourne for the little regard that the Gospell had, and for the superstitions and sinnes of the people.

In the seauenth verse, when they haue finished their testimony, the Beast out of the bottomlesse pit shall make warre against them, and ouercome them, and kill them; this is after the loosing of Sathan.

Their corpes shall be dead and vnburied in Rome; that is, as a dead carcassee long vnburied, is noysome to bee seene or smelt,  
euen

euē so noysome was the word of God, and the preaching thereof vnto them all the time of their superstitions, yet they could not bury their corpes all this while, that is, they could not quite put downe the preaching of the word; but the Lord still stirred vp some, (yea though they dyed for it) to tell them of their idolatries, superstitions, murder, sorcery, fornication and theft.

It sheweth what great power the Diuel hath over the vnregenerate, that hee can make them reioyce, and bring gifts one to another for ioy that the preaching of the word is suppress, and the bookes of the word it selfe, as the Papists haue done these many ages, reioycing that their meanes of Saluation is taken from them, and that they are not hindred from going headlong vnto eternall damnation.

*Rome* is called Spiritually *Zodome*, because they exceed *Zodome* in the sinnes therof; and it is called *Egypt*, because they haue oppressed the Children of God more then the Egyptians did the Israelites, and Christ was slaine in *Rome*, in that *Pilate* a Romane Iudge condemned him, and the Romane officers crucified him.

That after the 1260. yeares God sent the spirit into the two witnesses, wee see the truth of this Prophesie performed, and we see them stand vpon their feet, and the feare of them is vpon the Pope, and all his Clergie, and God hath taken them vp into Heauen, and exalted and preserued them in the sight of their enemies and the Pope-dome by them hath beene shaken, as with a mighty Earthquake, that the tenth part haue become Protestants long agoe, and dayly his Kingdome hath decayed,

ed, and the Protestants increased.

In that it is said that 7000. were killed with this earthquake, and the rest glorified God, it sheweth that when Rome shall bee destroyed all the Papists ( that then remaine shall become Protestants.

When the seauenth Angell shall blow his trumpeter, the Pope shall bee quite destroyed, and the Kingdomes of the world shall bee our Lord Christs, and hee shall raigne for euermore; and all in Heauen shal reioyce and say, We giue thee thanks Lord God Almighty, for thou hast receiued thy great power, and obtained thy Kingdome; the Gentiles were angry, and thy wrath is come, and the time that the dead shall bee iudged, and that thou shouldest giue reward vnto thy Prophets and Saints and them that feare thy name, and that thou shouldest destroy them that destroy the earth.

In

In that it is said, then the temple of God was open, and the Arke of the Couenant was seene, and that there were lightnings and voyces, thunder and great hayle; it sheweth Gods anger against the disobedient to his word, that then there shall bee no interruption of the preaching thereof, and that the Lord will hinder and punish such as offer to hinder, and will not obey it.

## CHAP. 12.

**A**S in the eighth Chapter, is a vision of a great Mountaine that fell burning into the Sea, which there is interpreted to bee the Emperour, taking the part of the superstitious Romanes, against the faithfull in Christ: Heere the Emperour is called, a great red Dragon which sheweth the fiercenesse of his persecution against  
E Gods

Gods Children for resisting superstitions.

The woman that was cloathed with the Sunne, and the Moone vnder her feet, and vpon her head a Crowne of twelue starres, sheweth the flourishing estate of the Church by *Constantine*: the Gospell shined from them as the Sun and Moone, and the testimony of the twelue Apostles was their Crowne and reioycing, and as twelue starres to direct them: her trauelling with child, was the increase of the faithfull, which the Dragon, the Emperour, sought by all meanes to deuoure: they are called a Man-child, because Christ the Man-child and they are but all one; their taking vp into Heauen, sheweth their preservation of God.

In that it is saide, they shall rule the Nations with a rodde of Iron, it is, because Christ their head

head shall doe so for them.

The Dragons Taile that drew the third part of the starres of heauen, and cast them to the earth, his taile signifieth his edicts, and the executioners therof; the starres are the faithfull Children of God, which shine like starres in respect of Infidells: the third part signifieth all the Popes iurisdiction, for he neuer had dominion but in the third part of the World, and the Heauen heere is the Church: I leaue the interpretation of his 7. heads and ten hornes vnto the 17. Chapter, where the Angell interprets them.

The flying of the woman into the wildernes, sheweth what feare the faithfull were put in, that they were faine to haue priuate meetings, as if it were in a wildernes; and this continued, 1260. yeares: concerning the battell in Heauen, *Michael* and his Angells are Christ



and his Preachers, against the Diuell and Papists his Soldiers; and Christ and his Children gatte the victory in the end; and Christ and his shall raigne in inspeakeable glory, when as the Diuell and all that tooke his part in resisting the Gospell, shall inherit eternall paine and torments.

When this victory was, Saint *John* heard a loud voyce, saying, Now is Saluation in Heauen, that is, the Church, and strength, and the Kingdome of our God, and the power of Christ, for the accuser of our brethren is cast downe: there was neuer any that so falsly accused the faithfull, as the Papists haue, and still doe, like vnto the Diuell their Captaine, which accuseth vs day and night before God; but they ouercame him by the bloud of the Lambe, and the word of their testimony, and they loued not their liues vnto death; this certi-

certifieth vs who were Christs Angells that fought against the Diuell.

Reioyce yee Heauens and they that dwell therein, meaning the faithfull in the true Church: woe to the Inhabitants of the earth and and sea: The earth is often interpreted great men, and the sea the common people; meaning carnall men, for the Diuell is come downe vnto you hauing great wrath, knowing he hath but a short time; this is, since the 1000. yeares that the Diuell is let loose.

When the Dragon saw that hee was cast into the earth, that is, overcome, hee persecuted the woman, but God preserued her as an Eagle saueth her selfe with flying aloft, and as one that saueth himselfe by hiding in the wildernes; and the Dragon cast out water after the woman, like a flood, that he might

carry her away, but the earth helped the woman, that is, God provided men of the earth euer all this 1260. yeares to defend and succour his children: by the Dragon is meant, not only the Emperours, but the Popes; for since the Emperors power decaid, the Popes were as Emperours.

Then the Dragon made warre with the seed of the woman, which keepe the Commandements of God, and haue the testimony of Iesus Christ, these are the warres that long haue beene, and now are betwixt the Papists and the Protestants.

### CHAP. 13.

**T**He two Beasts in the Prophecies of this Chapter, are the two starres that the Prophecies are of in the 8. and 9. Chapters, and both set out vnto vs the Popes.

The

The first Beast is said to arise out of the Sea, that is, from amongst the lower sort of men; which is, when *Phocas* had slaine his Maister *Mauritius* the Emperour & all his Children, and made himselfe Emperour, he gaue *Boniface* Bishop of Rome preheminance to be highest aboue all other Bishops, and sole ruler of them.

In that he is said to haue seauen heads, and tenne hornes, with Crownes vpon them, the reason is set downe in the second verse; because the Dragon gaue him his vertue, and his throne, and his great power, to enable him to fight against the Children of God.

In that there was set vpon his head the name of blasphemie, is because the Pope taketh to himselfe that which onely belongeth to Christ, to haue all power in Heauen and Earth, and whatsoever prerogatiue the Scripture attributeth

reth to Christ, the Pope most blasphemously taketh to himselfe.

In that he is like the Leopard, no Beast is so beautifully spotted as the Leopard is; so no Emperour or King was euer so richly or gloriously decked with gold and precious stones, as the Popes haue beene.

In that his claws are like the claws of a Beare, which hath the strongest pawes of all Beasts to catch and to hold withall; it sheweth that neuer any Emperour, or any else, hath been such an exactor of the riches of all Lands, as the Popes haue beene, as Ecclesiasticall Histories make mention.

In that his mouth was as the mouth of a Lyon, it sheweth his tyranny, cruelty, and mercilesnes, in deuouring Gods children, and well may the holy Ghost stile him a Beast that hath these beastly qualities: his head that was wounded

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to death was the Emperour, when *Mauritins* and his Children were slaine: But *Hiraclius* the Emperour killed *Phocas* that slew them, and restored the Empire againe.

And the superstitious gloried in the Pope being made so great by the Emperour, and worshipped the Dragon that gaue power vnto him; and they worshipped the Beast, saying, Who is like vnto the Beast? Who is able to warre with him? And the Beast blasphemed God, and his name, and his tabernacle, and them that dwell in Heauen, that is, his faithfull Children: and hee warred against the Saints and ouercame them, and power was giuen him ouer euery Kingdome, and tongue, and Nation; therefore all that are in the earth shall worship him, whose names are not written in the Booke of life. But heere is the benefit of the patience and faith of Saints; if any  
lead

lead into Captiuity, he shall be led into Captiuity, and whosoever killed them by the sword, shall bee killed by the sword.

This second Beast, is the second starre in the ninth Chapter, which is *Hildebrand*, which ioyned the supremacie, vnto the Popedome, that is, temporall iurisdiction ouer the Emperour and the ten Kings, to place them and displace them at his pleasure, which is manifested in that hee is said to haue two hornes like the Lambe Christ, that is, to bee King of Kings and Lord of Lords, as well as Ruler ouer foules.

Whereas his Predecessors had the Emperours power and iurisdiction but by permission and fauour, hee and his Successors claymed the supremacie of duty giuen vnto them of God, alleadging all those places of Scriptures, which declareth what supremacie God hath



hath giuen vnto Christ ouer all in heauen and earth, for his proofes thereof, and so made the image of the first Beast, that is, like as the first beast had the power of the Emperour, but in fauour; hee annexed the power and supremacie aboue all Emperours and Kings, as an appertinent and duty vnto the Pope-dome for euer, and he spake as presumptuously as the Dragon, & did execute his power in the Emperors sight, that is, as not hauing his power from him but from God.

This Beast did great signes, so that hee made fire to descend vpon earth in the sight of men, but these signes were done by Nigromancy, wherefore after Pope *Hildebrand* was condēned by a general Councell, and for coniuration and dealing with the Diuell, & many other grieuous offences, hee was by the said Councell depriued from being Pope: but his Successors vnto this day

day still maintaine the doctrine of his vsurped Supremacie ouer all Princes. And this Beast made a law that whosoever would not worship the Image of the Beast should bee flaine.

The number of the beasts name is 666. this is to shew, that at that time the first beast beganne to corrupt the Church with superstitions and false doctrines, as is declared in Chap. 8. of the first Starre.

In that in the fift verse of this Chapter, there is a mouth giuen vnto the beast to speak blasphemies 42. moneths, which is interpreted, Chap. 11. to be 1260. yeares, so that iust this time was appointed vnto the People, Emperour, and Pope, and it sheweth, that they all this time ioyned together, to tread downe the holy Citie, the true Church, all this while.

CHAP. 14.

**N**OW Antichrist is reuealed in such liuely colours, that none except the diuell blinde his eyes, but may see the Pope to bee Antichrist: now in this Chapter begins to be declared his destruction.

Christs standing vpon mount Sion, signifieth his presence with his children: the 144000. that were with him, which were sealed in the 7. Chapter, a certaine number for an innumerable number, declaring that all the Saints who all this time of 1260. yeares were martyred or persecuted by Antichrist, were with him in glory, and none of them lost.

In that the sound of their voices was like the roaring of many waters, and like thunder, it declareth, what a multitude of them there be.

In that they played vpon harps, and sung a new song which none could

could learne but themselues, their harping sheweth how ioyfully they praised God, & that none can sing such new songs, and so much praise God, as those which haue suffered for standing faithfully in the truth, and haue bene deliuered.

In that they are commended for not being defiled with women, it is not onely meant of their bodily chastity, but also of their spirituall chastitie, in that Antichrist had not made them commit spirituall fornication by following his idolatrous doctrines: but they were virgins, that did onely cleaue vnto their Spouse Christ and his word. In their mouthes was found no guile, they taught onely the truth, they were without spot before the throne of God, that is, in the righteousness of Christ.

Now the 1260. yeares of Antichrist appeare plainely to bee finished, in that the Gospell doth so plen-

plentifully flourish: and in that wee see Christ vpon mount Sion, that is, defending his Church. And here wee haue a promise that this shall be an euerlasting Gospell, that is, to indure vnto Christs comming, as which so great a grace was neuer shewed vnto former ages; therfore the Angell that brings vs these glad tidings, exhorts vs, to feare God & giue glory vnto him, for the houre of his iudgement is come; and worship him that made heauen and earth, and the fountaines of water.

Then is prophesied that Rome shall bee destroyed, called by the name of great Babylon; because as the Babylonians destroyed the materiall Temple, so haue they of Rome the spirituall Temple, the faithfull: the cause of her destruction followeth, Because shee hath made drunken ali nations with the wine of the wrath of her fornications, that is, of her idolatrous and false doctrine.

There.

Therefore there followes a warning that whosoever shall worship the Image of the Beast, that is, the Pope, and receiue the print of his name, that is, make holinesse in crossing himselfe, and in other superstitions, hee shall drinke of the wine of the wrath of God, and bee tormented in fire and brimstone before the holy Angels and before the Lambe, and the smoake of their torments shall ascend euermore, and they shall haue no rest day nor night.

In that the destruction of Antichrist followeth the preaching of the Gospell, it declareth, that by it Antichrist shall bee destroyed, and that the suppression of the preaching of the word was the cause of the growth of it: and therefore it is, that the diuell puts into the heads of Papists, to keepe all people from the reading, hearing, and preaching of Gods word.

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The voyce from heauen that bad *John* write, Blessed are the dead that die in the Lord, for they rest from their labours, and their workes follow them, ought to incourage vs to preach the Gospell, to the beating downe of Antichrist, though we suffer neuer so much for our labour.

After the fall of Antichrist by the preaching of the Gospell, and that the Lord hath fulfilled the number of the elect, then shall Christ come vpon a white cloud wearing a golden crowne, & in his hand a sickle, and because the haruest of the earth is ripe, hee shall thrust in his sickle, and the earth shall be reaped, that is, by an allusion to husbandmen in haruest, is declared how Christ shall gather his Saints to him into heauen.

And by the Angell that with a sharp sickle cut vp the vineyards of the earth, because her grapes were

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ripe,



ripe, and cast them into the great winepresse of the wrath of God, & the winepresse was trodden without the Citie, & the bloud, or wine, of the grapes was vnto the horse bridles by the space of 1600. furlongs. By an allusion to grape-gatherers is declared how Gods Angels shall cast the reprobate into eternall torments: and in that the winepresse is without the Citie, it sheweth that the place of the damned shall be separated from the Elect: and in that there was such plenty of grapes, that the wine or bloud of them was vp to the horses bridles that trode the presses, for the space of 1600. furlongs, it sheweth the multitude of the number of the damned.

## CHAP. I5.

**I**N this Chapter begins the manner of the destruction of Rome  
and

and the Popedome, by the seauen last plagues: which vision *S. Iohn* calls a great and meruailous signe.

The glassie sea in the 4. Chapter is interpreted the soules of the faithfull: there it was like Christall: but here like fire, shewing that the soules of the faithfull burned in zeale for the martyrdomes and persecutions of Antichrist: and when they saw these 7. plagues goe forth they reioyced, especially the soules of those whom Antichrist had martyred and persecuted. Their ioy is signified by their harps, and they sung the new song of *Moses* when he was deliuered from *Pharao*, and the song of Christ when hee was rayfed from death, that is, Great & meruailous are thy workes Lord God Almighty, iust and true are thy wayes, King of Saints, who shall not feare thee O Lord, and glorifie thy name? for thou onely art holy, and all nations shal come and wor-

ship before thee, for thy iudgments are made manifest.

The Tabernacle in heauen that *S. Iohn* saw open, is the Church of the faithfull, which by preaching opens a doore for all, by beliefe to enter into the kingdome of heauen.

In that the 7. Angels with the vials of Gods wrath came out of the Tabernacle, to wit, the Church, it sheweth, that they were sent at the prayers of the faithfull : their long white robes is the righteousness of Christ: their golden girdles signifie the gloriousnesse and purenesse of their loue to God and his children, for loue is the band of perfection.

In that the Angels poure out the vials of Gods wrath, it shewes that God vseth them as instruments to punish the wicked: and though Antichrist is and shall be destroyed by men, they are but the instrumentall cause of God and his Angels.

CHAP.

CHAP. 16.

**T**He first, second & third plagues are, that there fell a grievous and noysome sore vpon them who had the mark of the Beast and worshipped the image of the Beast: in that the sea and waters became bloud, it signifieth that many of the should be slaine. These seeme to prophesie the victories that the Turks, & other the Popes enemies, haue had against the Papists, & the slaughters they haue committed vpon them, which was the iust iudgement of God, as appeares *ver. 5.* in that an Angell saith, Lord thou art iust, because thou hast iudged these things; for they shed the bloud of the Saints, & of the Prophets, therefore hast thou giuen them bloud to drinke, for they are worthy. And another Angell said, Euen so Lord God Almighty, true and righteous are thy iudgements.

The fourth plague poured vp-  
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on

on the Sunne, seemes to bee vpon their clergy; this was the ouerthrow of the Cardinals, Bishops, Abbots, Monks, Friers, Nuns, and all their houses and dens in England, Scotland, & other reformed countries: this plague tormented them with heate of fire, and made them boyle in great heate, and blaspheme the name of God, yet they repented not, to giue God glory.

The fift viall fell vpon the throne of the Pope, & this was the cutting off of his reuennues, which were infinite out of all countries, and England was the most profitable in reuennues vnto the Pope of all countries, and therefore was called the Popes Asses, for bearing all taxes & impositions that the Popes & Cardinals laid vpon it; but now the Pope is faine to allow maintenance for vpholding of Popery in al countries: this hath wonderfully darkned the brightnes of his glory and kingdom,

dome, and this makes them gnaw their tongues for sorrow, and to blaspheme the God of heauen for their paines and their fores, and yet they repent not of their works.

The sixth plague is the drying up of the waters of *Euphrates*, that the way of the Kings of the East should be prepared: this is an allusion to the destruction of the temporall Babilon; the meaning is, that as the Medes and Persians, turned the Riuer *Euphrates* out of his course, whereby they went ouer & destroyed Babilon; so the Lord will take away all impediments, that the ten Kingdomes that haue hitherto taken part with the Pope, may destroy *Rome* the spirituall Babilon, as the Angell interpreteth it in the next Chapter.

The three vncleane spirits that came out of the mouth of the Pope, for now the Pope is the Dragon in that hee is aboue the Em-

perour, and as mighty and full of venome, and as ready to sting and poyson Gods children as any Dragon: and he is the Beast in respect of his beastly condicions, and the false witnesse in respect of all his false doctrines.

These vncleane spirits are the Iesuites, for they are sworne at the Popes command to goe into any Countrey and spend their liues for the vpholding of the Popedomes; these are the rotten pillars which proppe vp the falling tower of Babel, the Popedome; they are called three, in respect of the triple diuision of the Popes Dominions, to wit, into the land, the sea, & Riuers.

They are compared to frogges, to shew they doe as much hurt all Countries as the frogs did Egipe, and they are as lothsome in the sight of God and men, as frogs are in our sights, as frogs turne all things that they eat to poyson; so  
doe



doe they all Scriptures to the poysoning of soules, and their study is nothing but treasons, poysonings and murders of protestant Kings, Princes, and Countries, but according to this Prophecie, at the time that God hath appointed, their wicked practises shall open the eyes of all Kings to see the vildnes and horrible wickednes of Antichrist, and bee prouoked against that great day of the Lord to congregate themselves in *Arma Geddon*, which may be interpreted, a house or temple falling, meaning *Rome*, and the Popedome, being now ready to fall.

The seauenth Angell powreth out his viall into the ayre, that is, sets the ayre against Antichrist, which is, the breath of Gods Ministers, and their preachings vexed and tormented him like thunders and lightnings, and shooke the Popedome like the greatest earthquake

quake that euer was, and made the greatest part of the Popedome to fall, and become Protestants, which the Lord be praised for it, wee see already to bee performed: and their preaching was like vnto the greatest hayle that euer was, euery haylestone as big and heavy as a talent weight, by which figuratiue speeches, is signified the vtter destruction of *Rome*, as the Angell interpreteth it saying, It is done, and in that it is said, The City of the Nations fell, and great Babilon came in remembrance before God, to giue her the cup of the fiercenesse of his wrath, and that the Iles, that is, them of the Iles, and the mountaines, that is, the great ones, fled away, that is, departed from the Popes false doctrines.

## CHAP. 17.

**I**N this Chapter an Angell sheweth St. *Iohn* Rome in a vision, and interpreteth all the hardest things to bee vnderstood in this Reuelation.

He calleth *Rome* the great whore that sitteth vpon many waters, and sheweth that all Kings and Nations of the earth are drunken with the wine of her fornication.

In the vision, Saint *Iohn* saw a woman sit vpon a skarlet coloured beast full of names of blasphemy, which had seauen heads and tenne hornes, and the woman was arrayed in purple and scarlet, and guilded with gold, precious stones, and pearles, and had a cup of gold in her hand full of abominations and filthines of her fornications, and in her forehead was a mystery written, Great Babilon the Mother of whoredomes and abominations: and the woman was drunken with

with the blood of Saints and martyrs of Iesus, and he wondred with great maruell, then the Angell told Saint *Iohn* he would shew him the mystery thereof.

The Beast which thou hast scene was and is not, and shall ascend out of the bottomlesse pit, and shall be destroyed, and all that are not written in the booke of life shall wonder at it, that hee being so mighty could be destroyed: this Beast is the Emperour, which was before the Reuelation, it seemeth at the time thereof the Emperour: was dead and no other then chosen, and the Pope should ascend out of the bottomlesse pitte, and be aboue the Emperour, and for all his greatnesse yet hee shall goe into perdition.

The Angell declareth the seauen heads to signifie seauen mountaines wheron the Whore sitteth, which plainly sheweth the City  
of

of Rome to bee that Whore, for that is builded vpon seauen Mountaines, and so is no other Citty.

Againe, the Angell interpreteth the seauen heads to bee seauen Kings, that is, seauen kinds of gouernment in *Rome*, of which five were fallen, and the Idolatrous Emperours did then raigne: but *Constantine* should quite alter the gouernment of *Rome* from idolatry to Christianity, and hee and the Emperours following him was the seauenth King, and the Beast in this vision, which is the Pope, is one of the seauenth gouernment in name, because he professeth the name of Christ, but indeed he is the eighth gouernment; for hee hath quite changed the gouernment of *Rome*, from Christianity to Popery.

The Angell interpreteth the ten hornes, to be ten Kings which at the time of the Revelation had not receiued a kingdome, but shall receiue

ceiue power at one hower with the Pope, and they shall be all of one minde and giue their power and authority to him, and fight with Christ, but hee shall ouercome them. Then the Angell interpreteth the waters where the Whore sitteth to signifie people, multitudes, Nations and tongues; which plainly declareth the Citty of *Rome* to bee the Whore; for no Citty from Christ to this day hath so many Countries and People vnder her dominion, as that Citty: and in the eighth verse, the Angell interpreteth the woman to be the great Citty, which at the time of the Reuelation raigned ouer the Kings of the earth, and then was the Emperours seate there.

In that the woman sitteth vpon a scarlet coloured Beast, it is, because the ordinary attire of the Pope and Cardinalls is scarlet: and his fulnesse of names of blasphemy,  
is,

is, because most blasphemously he attributes vnto himselfe all Christs names.

In that Saint *John* saw the woman so richly arrayed in purple, scarlet, and guilded with gold and precious stones, and pearles; thus were the Popes, Cardinalls, Bishops, Prelates, Churches and Idolls arrayed, and doth most evidently declare that these Prophecies are of *Rome*.

The golden Cuppe that she holdeth in her hand, is, her golden name that shee stileth her selfe withall, calling her selfe the Catholique Church, but her doctrines which shee teacheth, are filthy and abominable blasphemies, Idolatries, & superstitions, which are the wine of her fornication, wherewith shee made all Nations of the earth drunken; and shee is called the great Whore, in that shee is departed her selfe, and hath carried so many



many from Christ our Spowse, and from his word, and committed fornication with the Diuell and his wicked doctrines, and for this caule it is, that the mystery, Great Babilon, is written in her forehead, because shee is the mother of whoredomes and abominations of the earth, as Babilon was.

If there were no other note whereby it might be knowne that these Prophecies are of *Rome*, this were sufficiēt to declare the same, in that she is said to be drunken with the blood of Saints and Martyrs of Iesus, for the Romane Gouvernours crucified Christ, and the Romane Emperours made the tenne persecutions, and the Romane Popes haue slaine more Martyrs & Saints of Iesus, then euer were slaine in the world before.

The Angell telleth vs in the 17. verse, that the ten Kings which stand with one consent giue their Kingdomes

domes vnto the Pope, vntill the wordes of God, which hee foretold were fulfilled, are they that shall hate the Whore and make her desolate, and naked, and shall eate her flesh, and burne her with fire, and the performance heereof is contained in the two next Chapters.

CHAP. 18.

**A**N Angell from Heauen cryeth mightily with a loud voyce; Babilon that great Citty, it is fallen, it is fallen, and nothing shall inhabite there but Diuels, wilde Beasts, and foules; because all Nations haue drunken of the wine of the wrath of her fornication.

And there came a voyce from Heauen, saying, Goe out of her my people that you bee not partakers of her sinnes, and that you

receiue not of her plagues; rewarde her as shee hath rewarded you, giue her double according to her workes, because shee hath glorified her selfe and liued in pleasure, and saith in her heart, I sit being a Queene, and am no widdow, and shall see no mourning: therefore shall her plagues come at one day, death, and sorrow, and famine, and she shall be burned with fire, for strong is the Lord God which will condemne her.

And the Kings that haue committed fornication with her, and the Merchants that haue beene made rich by her, and euery ship Maister, and all that occupie ships, and ship-men, shall stand a farre off for feare of her torments, and cry when they see the smoake of her burning, saying, What Citty was like to this great Citty? and they shall cast dust on  
their

their foreheads, and cry, Alas, alas, the great Citty, wherein were made rich all that had ships on the Sea, by her costlinesse; for in one hower shee is made desolate.

O heauen reioyce of her, and ye holy Apostles and Prophets, for God hath giuen your iudgement on her; and an Angell tooke a great Mill-stone and cast it into the Sea, saying, With such violence shall the great Citty Babylon bee cast, and bee found no more; and there shall bee no more Musicke, nor Tradesmen, nor Mill heard to grinde, nor candle shine, nor Bridegroomes voyce bee heard there any more.

## CHAP. 19.

**I**N this Chapter is declared the praying of God in Heauen and Earth for the finall destruction of Antichrist, but I will first make an end of the destruction thereof.

In the eleuenth verse Saint *Iohn* saw Heauen open, and Christ riding vpon a white horse, and hee was called faithfull, and hee that iudgeth and fighteth righteously, his face like a flame of fire, and vpon his head many Crownes, hee had a name written that none knew but himselfe, hee was cloathed in a garment dipped in blood, and his name was the word of God, and the warriors in Heauen followed him vpon white horses; these are the Preachers of the Gospell, their pure white linnen is the righteousness of Christ: out of his mouth wen

a sharpe sword that he might smite the Heathen, for hee shall rule them with a rodde of Iron: for hee it is that treadeth the wine- presse of the fiercenes of Gods wrath, and hee hath a name written, the King of Kings and Lord of Lords: all these figuratiue speeches haue beene sufficiently declared heeretofore.

And an Angell cryed to the fowles of Heauen, these are the tenne Kings and their armies, to gather themselues vnto the supper of the great God, to eate the flesh of Kings, Captaines, and of mighty men, and of horses, and of them that sit on them, and of free-men, and of bond-men and of small and of great.

And the Pope, and Kings, and Warriours gathered themselues together, to make Battaille against Christ that satte vpon the Horse, and his Soldiours; but

the Pope the false Prophet that deceived them that receiued his marke, and worshipped him, these were aliue cast into the Lake burning with fire and brimstone, and the remnant were slaine with the sword that came out of Christs mouth; and all the foules were filled with their flesh, that is, the tenne Kinges, and their Captaines and Soldiours had a most rich and full booty of the destruction, and sacking of *Rome*.

When *Rome* was destroyed, Saint *Iohn* heard a great voyce of a great multitude in Heauen, saying, *Halalulah*; that is, Praise the Lord, saluation and glory and honour, and power, bee to the Lord our God, for true and righteous are his iudgements, for hee hath condemned the great Whore which did corrupt the earth with her fornication, and hath



hath auenged the blood of the Saints shed by her hand. And againe, they said *Halaluiab*, and her smoke rose vp for euermore, and the Elders and foure Beasts said *Amen, Halaluiab*: ¶ Then came a voyce out of the throne, saying, Praise our God all yee his seruants, and a great voyce as of many waters, and as thunder, said, *Halaluiab*; for our Lord God Almighty hath reigned, let vs bee glad and reioyce, and giue glory to him, for the marriage of Christ is come, and his wife, that is, the faithfull, hath made her selfe ready. This sheweth that the Gospel shall flourish more, when Rome and the Popedome is destroyed, then euer it did: And to Christs wife was granted that shee should bee cloathed in pure fine and shining linnen, that is, in Christs righteousness, and Saint *Iohn* was bid to write, blessed are they that are

called vnto the Lambs supper, saying, These words are true.

Saint *Iohn* was so rauished with the ioy of this vision, that hee worshipped the Angell that shewed it; but hee forbad him, and bad him worship God, saying, I am but one of your brethren, which haue the spirit of Prophecie which is the testimony of Iesus.

### CHAP. 20.

**I**N this Chapter is declared the history of Sathan, the Authour of the first tenne persecutions: but when as *Constantine* had ouercome those persecuting Idolaters, Saint *Iohn* seeth in a Vision, that God bound the Diuell for a thousand yeares, that is, from generall martyring and deceiuing of the elect and chosen Children of God. Yet in this time Sathan brought  
in

in all popish blasphemies, Superstitions and Idolatries, and grievously persecuted those that stood to the puritie of the word against Antichrist.

The Seates that Saint *Iohn* saw, and them that sate vpon them, was Christ and the faithfull, and gaue Iudgement, and condemned the idolatrous and superstitious Papists, who these thousand yeares persecuted the faithfull.

And Saint *Iohn* saw the soules of them that were persecuted for the witnesse of *Iesvs*, and the word of *God*, and did not worship the Pope, nor had taken his marke on their fore-heads, or on their hands, and they liued and reigned with Christ.

To arise from popish errours, sinnes and superstitions, is the first resurrection; on such the second death shall haue no power, but they shall bee the priests of *God*  
and

and Christ, and reigne with him  
for euer.

After the Diuell had bin bound  
a thousand yeares, from the time  
of *Constantine*, as an Angell in the  
first Verse had the key of the bot-  
tomlesse pit, and bound Sathan,  
then the Pope had the key of the  
bottomlesse pit, to loose the Di-  
uell, as appeareth in the ninth  
Chapter, and when hee was loose,  
hee went out to deceiue the peo-  
ple in the foure quarters of the  
earth. *Gogge* and *Magogge*, that is,  
the open and the secret enemies  
of the faithfull, which are in the  
ninth Chapter shewed to bee the  
Locusts, and their tayles, that is,  
the popish Cardinals, Bishoppes,  
Abbots, Fryers, and such like, to  
gather them together to battell  
against the faithfull, and the num-  
ber of them was infinite as the  
sands of the Sea: but as they com-  
passed the beloued Citie, that is,  
the

the faithfull, fire came downe from heauen and deuoured them, that is, the Lord in his wrath destroyed the popedome; and the Diuell that deceiued them, and the Pope the false prophet, were cast into a Lake of fire and brimstone, where they shall bee tormented day and night for euermore.

After all these things it is prophesied that Christ shall come vnto iudgement, sitting vpon a great white throne, from whose face fled away both the earth and the Sea, and their place were no more found. And Saint *Iohn* saw the dead both great and small before God, the Bookes were opened, and another Booke was opened, which is the Booke of life, and the dead were iudged of those things which were written in the Bookes: this is a Vision according to our capacitie; for Gods wisedome is his Booke, whereby hee alwayes seeth  
all

all things that euer were, are, or shall bee: and Death and Hell, that is, the Diuell the cause of them, were cast into the Lake of fire, which is the second death, and so were all that were not found written in the Booke of life.

### CHAP. 21.

**I**N these two last Chapters is declared how flourishing the Church shall be after the destruction of the Popedome vnto the end of the world. This is declared in the tenth Chapter and the second Verse. In that Christ is said to set one foote vpon the sea, and the other vpon the land, that all Countries shall confesse Christ, and hee shall haue of his elect in all places. As *Mahomet* rose iust with Antichrist in the yeare 666. so no doubt but the example of the

the destruction of Rome and the Popedome, shall make the Turkes, Iewes, and them of other Nations, to become Christians. This is declared likewise in the 19. Chapter. Let vs be glad and reioyce for the destruction of Rome, because then the Lambs wife shall be made ready, and blessed are they that are called vnto the Lambes Supper.

In that there shall bee then a new heauen, meaning the Church; and a new earth, meaning temporall gouernment, and the old is passed away, it sheweth, that things touching the Church and Common wealth shall bee wholly ruled according vnto the Word of God, and that all Popish and Iewish lawes which are contrary to the Word of God shall bee no more.

And there shall be no more sea, that is, ignorant and vnconstant men carried away with euey wind  
of



of false doctrine, as the waues of the sea are tossed with the winde.

Then the Church shall be prepared as a fit Bride for Christ her husband, that is, the Tabernacle of God shall bee with men, and GOD shall dwell with them, and they shall bee his people, and God himselfe shall be their God, and wipe away all teares from their eyes, and there shall bee no more death, sorrow, crying or paine, for the first things are past, that is, then there shall bee no more martyring, persecuting, mocking, blaspheming and deriding of Gods Children.

In the tenth Verse an Angell shewes Saint *Iohn* a Vision of the glory that the Church then shall haue. In that it is called a great Citie, it shewes what a great number shall beleene: in that it is called holy Ierusalem, it declareth the holinesse of their Faith, Hope and  
Love,

Loue, and other graces : the descending of it from God out of heauen, sheweth that God from heauen, shall fill her with the riches of his graces : and shee had the glory of God, which made her shine like precious stones.

The three gates on euery side, are the Trinitie, without which there is no way to enter into the Church : the Angels that are at these doores, are the Preachers : the twelue foundations of this Church, is Iesus Christ, which the twelue Apostles haue taught vs to build all our hope vpon : in that the three gates were on euery side of the Church, it sheweth that the doores of grace shall lye open, and the Gospell be preached vnto all nations.

The twelue thousand furlongs, the length, the bredth, and the height of it, haue an allusion vnto the twelue thousand of euery  
Tribe

Tribe that were marked for God in the seauenth Chapter: the wals being, an hundred forty foure cubits, haue an allusion vnto the hundred forty foure thousand, the whole number of them that were marked of all Tribes.

The stones of the wall signifie the faithfull: in that they are precious stones, it is by reason that the precious righteousnesse of Iesus Christ is imputed vnto them, and of their precious Faith, Hope and Loue, and other graces giuen them of Christ.

In that they are a wall to the new Ierusalem, that the Diuell nor any vncleane thing can come into it, is declared how louingly they shall ioyne one with another as stones in a wall, and how strongly they shall support one another, to expell and to keepe out falsehood, and to defend the truth.

In that this Citie was of pure gold.

gold, it sheweth the puritie of their Religion, without any drosse of superstitions.

In that there was no Temple, it sheweth, that they shall truly serue God in spirit and truth, and Christ shall bee their Temple, in whom all their hearts shall meet, and in him offer all sacrifices of prayer and praying of God, and of good workes, which the Lord will accept for his Sonne Iesus Christ his sake.

In that it hath no neede of the Sunne nor of the Moone to shine in it, the holy Spirit shall so illuminate their vnderstandings more then the light of naturall reason can teach them : and there shall be no night : for where the spirit of God is, there is no darknesse.

In that the gates shall neuer bee shut, it certifieth, that none that come with a liuely faith shall bee shut from Grace, and that Grace

H

shall

shall alwayes bee offered.

In that the glory and the honor of the Gentiles shall bee brought vnto it, it sheweth that the Kings and chiefest of all Countries shall beleue in Christ: and there shall enter into it no vncleane thing, that is, wicked men; nor whomsoeuer worketh abomination and lyes, such they shall hate and excommunicate: but onely such shall enter as are written in the Lambes Booke of life.

CHAP. 22.

**T**He pure riuer of water of life, like Chrystall, proceeding out of the Throne, is the doctrine of the Gospell of Iesus Christ; who-soeuer drinketh of him shall neuer thirst for any other meanes of saluation: their thirst shall bee so fully quenched in him, that they shall alwayes reioyce in their saluation. Hee is the tree of life, whosoever eateth of him with a liuely Faith shall

shall haue eternall life, and he shall neuer hunger, that is, doubt thereof. Christ alwayes is fruitfull, and the leaues of his righteousness shall heale the imperfections and diseases of the faithfull in all nations.

There shall bee no curse, but the throne of God and the Lambe shall be amongst the faithfull, and they shall be his seruants and serue him, and they shall see his face, and his name shall be written in their foreheads, that is, they shall not bee ashamed to confesse his name, and they shall reigne for euermore, that is, in the world to come.

Then *S. Iohn* concludes the truth of these Prophecies by the Angels testimony and his owne: and lastly, hee bringeth in Iesus Christ speaking for the testimony of the truth hereof; I Iesus haue sent mine Angell to testifie these things in the Churches, I am the roote and generation of *Dauid*, the bright morning

sing Starre. The Spirit & the Bride  
 exhort men to come to me, and let  
 euery one that heares exhort men  
 to come to mee; and let all that  
 thirst, and will take of the water of  
 life freely, come: for I protest that  
 who so shall adde any thing to this  
 Booke, God will adde to him the  
 plagues written in this Booke: and  
 if any diminish of the words here-  
 of, God will take away his part out  
 of the Booke of life, and the holy  
 Citie: he that testifieth these things  
 faith, Surely I come quickly, *Amen*,  
 Even so Lord Iesus. The grace  
 of our Lord Iesus be with

vs all, *Amen*.

**FINIS.**



